The Greater Key of Solomon

Book Two

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PREFATORY NOTE TO BOOK TWO.

This work of Solomon is divided into Two Books. In the first thou mayest see and know how to avoid errors in Experiments, Operations, and in the Spirits theirselves. In the second thou art taught in what manner Magical Arts may be reduced to the proposed object and end.

It is for this reason that thou shouldst take great heed and care that this Key of Secrets fall not into the hands of the foolish, the stupid, and the ignorant. For he who is the possessor hereof, and who availeth himself hereof according to the ordinances herein contained, will not only be able to reduce the Magical Arts herein unto their proposed end, but will, even if he findeth certain errors herein, be able to correct them.

Any Art or Operation of this kind will not be able to attain its end, unless the Master of the Art, or Exorcist, shall have this work completely in his power, that is to say, unless he thoroughly understand it, for without this he will never attain the effect of any operation.

For this reason I earnestly pray and conjure the person into whose hands this Key of Secrets may fall, neither to communicate it, nor to make any one a partaker in this knowledge, if he be not faithful, nor capable of keeping a secret, nor expert in the Arts. And I most humbly entreat the possessor of this, by the Ineffable Name of God in Four Letters, YOD, HE, VAU, HE, and by the Name ADONAI, and by all the other Most High and Holy Names of God, that he values this work as dearly as his own soul, and that he makes no foolish or ignorant man a partaker therein.

Chapter I

At What Hour after the Preparation of All Things Necessary, We Should Bring the Exercise of the Art to Perfection

The Days and Hours have already been treated of, in general, in the First Book. It is now necessary to notice in particular at what hour accomplishment and perfection should be given to the Arts, all things necessary having been previously prepared.

Should it then happen that thou hast undertaken any secret operation for conversing with or conjuring Spirits, in which the day and the hour are not marked, thou shalt put it in execution on the days and hours of Mercury, at the sixteenth or twenty-third hour, but it will be still better at the eighth, which is the third of the same night, which is called and means before the morning, for then thou shalt be able to put in practice all the Arts and Operations which should he performed, according as it shall please thee by day or by night, provided that they have been prepared at the hours suitable to them, as hath been already said. But when neither hour nor time of operation or invocation is specified, it is then much better to perform these experiments at night, seeing that it is more easy to the Spirits to appear in the peaceful silence of night than during the day. And thou shouldst inviolably observe, that wishing to invoke the Spirits, either by day or by night, it is necessary that it should be done in a place hidden, removed, secret, convenient, and proper for such Art, where no man frequenteth or inhabiteth, as we shall relate more fully in its place.

If then thou shouldst operate touching anything which hath been stolen, in whatever way it be performed and whatever way it may have been prepared, it is necessary to practice it on the days and hours of the Moon, being if possible in her increase, and from the first unto the eighth hour of the day.

But if it be by night, then it should be at the fifth or at the third hour; but it is better by day than by the night, for the light justifieth them, and maketh them much more fit for publication. But if the Operations be regarding Invisibility, they should be put in practice at the first, second, and third hours of Mars by day. But if by night, until the third hour. If they be Operations of seeking love, grace, or favor, they should be performed until the eighth hour of the same day, commencing with the first hour of the Sun; and from the first hour of Venus unto the first hour of the same day of Venus.

As for Operations of destruction and desolation, we should practice and put them into execution on the day of Saturn at the first hour, or rather at the eighth or fifteenth of the day; and from the first until the eighth hour of the night.

Experiments of games, raillery, deceit, illusion, and invisibility, ought to be done at the first hour of Venus, and at the eighth hour of the day; but by night at the third and at the seventh.

At all times of practicing and putting into execution Magical Arts, the Moon should be increasing in light, and in an equal number of degrees with the Sun; and it

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is much better from the first quarter to the Opposition, and the Moon should be in a fiery Sign, and notably in that of the Ram or of the Lion.

Therefore, to execute these Experiments in any manner whatsoever, it should be done when the Moon is clear, and when she is increasing in light.

In order to put in execution those of Invisibility after everything is properly prepared, the Moon should be in the Sign of the Fishes, in the hours proper and fitting, and she should be increasing in light.

For experiments of seeking love and favor, in whatever way it may be desired, they will succeed, provided that they have been prepared at the proper hours, and that the Moon be increasing in light and in the Sign of the Twins.

So exact a preparation of days and hours is not necessary for those who are Adepts in the Art, but it is extremely necessary for apprentices and beginners, seeing that those who have been little or not at all instructed herein, and who only begin to apply themselves to this Art, do not have as much faith in the experiments as those who are adepts therein, and who have practiced them. But as regards beginners, they should always have the days and hours well disposed and appropriate unto the Art. And the wise should only observe the precepts of the Art which are necessary, and in observing the other solemnities necessary they will operate with a perfect assurance.

It is, nevertheless, necessary to take care that when thou shalt have prepared any experiment thyself for the days and hours ordained, that it should be performed in clear, serene, mild, and pleasant weather, without any great tempest or agitation of the air, which should not be troubled by winds. For when thou shalt have conjured any Spirits in any art or experiment, they will not come when the Air is troubled or agitated by winds, seeing that Spirits have neither flesh nor bones, and are created of different substances.

Some are created from Water.

Others from Wind, unto which they are like.

Some from Earth.

Some from Clouds.

Others from Solar Vapors.

Others from the keenness and strength of Fire; and when they are invoked or summoned, they come always with great noise, and with the terrible nature of fire.

When the Spirits which are created of water are invoked, they come with great rains, thunder, hail, lightning, thunder-bolts, and the like.

When the Spirits which are created of Clouds are invoked, they come with great deformity, in a horrible form, to strike fear into the invocator, and with an exceeding great noise.

Others which are formed from wind appear like thereunto and with exceeding swift motion, and whensoever those which are created from Beauty appear, they will show themselves in a fair and agreeable form; moreover, whensoever thou shalt call the Spirits created from Air, they will come with a kind of gentle breeze.

When the Spirits which are created from the Vapors of the Sun are invoked, they come under a very beautiful and excellent form, but filled with pride, vanity, and con-

ceit. They are clever, whence it comes that these last are all specified by SOLOMON in his book of ornament, or of beauty. They show great ostentation and vainglory in their dress, and they rejoice in many ornaments; the boast of possessing mundane beauty, and all sorts of ornaments and decorations. Thou shalt only invoke them in serene, mild, and pleasant weather.

The Spirits which are created of Fire reside in the east, those created of Wind in the south.

Note then that it will be much better to perform the experiments or operations in the direction of the East, putting everything necessary in practice towards that point.

But for all other operations or extraordinary experiments, and for those of love, they will be much more efficacious directed towards the north.

Take heed further, that every time that thou performest any experiment, to reduce it unto perfection with the requisite solemnities, thou shalt recommence the former experiment if interrupted therein, without the preparation of hours or other solemnities.

If by chance it should happen that having performed an experiment with due observance of days, hours, and requisite solemnities, thou shalt find it unsuccessful, it must be in some manner false, ill-arranged and defective, and thou must assuredly have failed in some matter; for if thou doest ill in one single point, these experiments or these Arts will not be verified.

Thus upon this Chapter dependeth this whole Key of Arts, Experiments, and Operations, and although every solemnity be rightly observed, no experiment will be verified, unless thou canst penetrate the meaning of this Chapter.

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Chapter II.

In What Manner the Master of the Art Should Keep, Rule, And Govern Himself.

He who wisheth to apply himself unto so great and so difficult a Science should have his mind free from all business, and from all extraneous ideas of whatever nature they may be.

He should then thoroughly examine the Art or Operation which he should undertake, and write it regularly out on paper, particularly set aside for that purpose, with the appropriate conjurations and exorcisms. If there be anything to mark or write down, it should be performed in the manner specified regarding the paper, ink, and pen. He should also observe at what day and at what hour this Experiment should be undertaken, and what things are necessary to prepare for it, what should be added, and what can be dispensed with.

The which matters being prepared, it is necessary for thee to search out and arrange some fitting place wherein the Magical Art and its Experiments can be put in practice. All these things being thus arranged and disposed, let the Master of the Art go into a proper and fitting place, or into his Cabinet or Secret Chamber if it be convenient for the purpose, and he can there dispose and set in order the whole operation; or he can use any other convenient secret place for the purpose, provided that no one knoweth where it is, and that no man can see him when there.

After this he must strip himself entirely naked, and let him have a bath ready prepared, wherein is water exorcised, after the manner which we shall describe, so that he may bathe and purify himself therein from the crown of his head unto the sole of his foot, saying:

O Lord ADONAI, who hast formed me Thine unworthy servant in Thine Image and resemblance of vile and of abject earth; deign to bless and to sanctify this Water, so that it may be for the health and purification of my soul, and of my body, so that no foolishness or deceitfulness may therein in any way have place.

O Most Powerful and Ineffable God, Who madest Thy people pass dryshod through the Red Sea when they came up out of the Land of Egypt, grant unto me grace that I may be purified and regenerated from all my past sins by this Water, that so no uncleanness may appear upon me in Thy Presence.

After this thou shalt entirely immerse thyself in the water, and thou shalt dry thyself with a towel of clean white linen, and then thou shalt put upon thy flesh the garments of pure white linen whereof we shall speak hereafter.

Hereafter, for three days at least, thou shalt abstain from all idle, vain, and impure reasonings, and from every kind of impurity and sin, as will be shown in the Chapter of fast and of vigil. Each day shalt thou recite the following prayer, at least once in the morning, twice about noon, thrice in the afternoon, four times in the evening, and five times before lying down to sleep; this shalt thou do on the three ensuing days:

The Prayer.

HERACHIO, ASAC, ASACRO, BEDRIMULAEL, TILATH, ARABONAS, IERAHLEM, IDEODOC, ARCHARZEL, ZOPHIEL, BLAUTEL, BARACATA, EDONIEL, ELOHIM, EMAGRO, ABRAGATEH, SAMOEL, GEBURAHEL, CADATO, ERA, ELOHI, ACHSAH, EBMISHA, IMACHEDEL, DANIEL, DAMA, ELAMOS, IZACHEL, BAEL, SEGON, GEMON, DEMAS.

O Lord God, Who art seated upon the Heavens, and Who regardest the Abysses beneath, grant unto me Thy Grace I beseech Thee, so that what I conceive in my mind I may accomplish in my work, through Thee, O God, the Sovereign Ruler of all, Who livest and reignest unto the Ages of the Ages. Amen.

These three days having passed, thou must have all things in readiness, as hath been said, and after this a day appointed and set apart. It will be necessary for thee to wait for the hour in which thou shouldst commence the Operation; but when once it shall be commenced at this hour, thou shalt be able to continue it unto the end, seeing that it deriveth its force and virtue from its beginning, which extendeth to and spreadeth over the succeeding hours, so that the Master of the Art will be enabled to complete his work so as to arrive at the desired result.

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Chapter III.

How the Companions or Disciples of the Master of the Art Ought to Regulate and Govern Themselves.

When the Master of the Art wisheth to put in practice any Operation or Experiment, especially one of importance, he should first consider of what Companions he should avail himself. This is the reason why in every Operation whose Experience should be carried out in the Circle, it is well to have three Companions. And if he cannot have Companions, he should at least have with him a faithful and attached dog. But if it be absolutely necessary for him to have Companions, these Companions should be obligated and bound by oath to do all that the Master shall order or prescribe them, and they should study, observe, and carefully retain, and be attentive unto all which they shall hear. For those who shall act otherwise shall suffer and endure many pains and labors, and run into many dangers, which the Spirits will cause and procure for them, and for this cause sometimes they shall even die.

The Disciples then, being well and thoroughly instructed, and fortified with a wise and understanding heart, the Master shall take exorcised Water, and he shall enter with his Disciples into a secret place purified and clean, where he must strip them entirely naked: after this, let him pour exorcised water upon their heads, which he should cause to flow from the crown of their head unto the sole of their foot, so as to bathe them entirely therewith; and while bathing them thus, he should say:–

Be ye regenerate, cleansed, and purified, in the Name of the Ineffable, Great, and Eternal God, from all your iniquities, and may the virtue of the Most High descend upon you and abide with you always, so that ye may have the power and strength to accomplish the desires of your heart. Amen.

After this let the Disciples robe themselves as the Master hath done, and fast like him for three days, repeating the same prayer; let them act like him, and in the work let them implicitly follow and obey him in all things.

But if the Master of the Art wisheth to have a dog for his Companion, he must bathe him thoroughly with the exorcised water in the same manner as the Disciples, and let him perfume him with the odors and incense of Art, and let him repeat the following Conjuration over him:

I conjure thee, O thou Creature, being a Dog, by Him Who hath created thee, I bathe and I perfume thee in the Name of the Most High, Most Powerful, and Eternal God, so that thou mayest be my true Companion in this operation, and that thou mayest he also my faithful friend in whatsoever Operation I may hereafter perform.

But if he wisheth to have for his companion a little boy or girl, which will be still better, he must ordain them as he hath ordained the dog; and he must pare and cut the nails of their hands and of their feet, saying:

I conjure thee, O thou Creature, being a young girl (or boy), by the Most High God, the Father of all Creatures, by the Father ADONAI ELOHIM, and by the Father Elion, that thou shalt have neither will nor power to hide from me anything, nor yet

to keep back from me the truth in all which I shall demand of thee, and that thou be obedient and faithful unto me. Amen.

Let him purify, cleanse, and wash this young child anew, with the Water of Art, saying:

Be thou regenerate, cleansed, and purified, so that the Spirits may neither harm thee nor abide in thee. Amen.

Then perfume the child with odours as above.

When the companions shall be thus ordained and disposed, the Master shalt be able to operate in surety together with them, every time that it shall please him; and he shall perform his operation happily, and shall attain his end.

But for the safety both of soul and of body, the Master and the Companions should have the Pentacles before their breasts, consecrated, and covered with a silken veil, and perfumed with the proper fumigations. By the which being assured and encouraged, they may enter into the matter without fear or terror, and they shall be exempt and free from all perils and dangers, provided that they obey the commands of the Master and do all that he ordain them. If they shall act thus, all things shall go according unto their desires.

All being thus arranged, the Master should take heed that His Disciples are perfectly instructed in those things which they have to perform.

These Companions or Disciples should be three in number, without including the Master. They may also be of the number of five, of seven, or of nine; but so that they ever implicitly obey the orders of their Master; for thus only shall all things come to a successful issue.

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Chapter IV.

Concerning the Fasting, Care, and Things to be Observed.

When the Master of the Art shall wish to perform his operations, having previously arranged all things which it is necessary to observe and practise; from the first day of the Experiment, it is absolutely necessary to ordain and to prescribe care and observation, to abstain from all things unlawful, and from every kind of impiety, impurity, wickedness, or immodesty, as well of body as of soul; as, for example, eating and drinking superabundantly, and all sorts of vain words, buffooneries, slanders, calumnies, and other useless discourse; but instead to do good deeds, speak honestly, keep a strict decency in all things, never lose sight of modesty in walking, in conversation, in eating and drinking, and in all things; the which should he principally done and observed for nine days, before the commencement of the Operation. The Disciples should do the same, and should equally put in practice all things necessary to be observed, if they wish to make use of all these operations and experiments.

But before the commencement of the work, it is absolutely necessary that the Master with his Disciples repeat the following Conjuration once in the morning, and twice in the evening:

THE CONJURATION.

O Lord God Almighty, be propitious unto me a miserable sinner, for I am not worthy to raise mine eyes unto heaven, because of the iniquity of my sins and the multitude of my faults. O pitying and merciful Father, who wouldest not the death of a sinner but rather that he should turn from his wickedness and live, O God have mercy upon me and pardon all my sins; for I unworthy entreat Thee, O Father of all Creatures, Thou Who art full of mercy and of compassion, by Thy great goodness, that Thou deign to grant unto me power to see and know these Spirits which I desire to behold and to make to appear before me and to accomplish my will. Through Thee Who art Conqueror, and who art Blessed unto the Ages of the Ages. Amen.

O Lord God the Father Eternal, Who art seated upon the Kerubim and the Seraphim, Who lookest upon Earth and upon Sea; unto Thee do I raise my hands and implore thine aid alone, Thou who alone art the accomplishment of good works, Thou Who givest rest unto those who labour, Who humblest the proud, who art the Author of Life and the Destroyer of Death; Thou art our rest, Thou art the Protector of those who invoke Thee; protect, guard, and defend me in this matter, and in this enterprise which I propose to carry out, O Thou who livest, reignest, and abidest unto the Eternal Ages. Amen.

During the three last days before the commencement of this action, thou shalt content thyself with only eating fasting diet, and that only once in the day; and it will be better still if thou only partakest of bread and water. Thou shalt also abstain from every impure thing; reciting the prayer above written. And on the last day, when thou shalt wish to commence the Operation, thou shalt remain all day without eating, and

later on thou shalt go into a secret place, where thou shalt confess all thy sins unto God with a contrite heart. The Disciples also, together with the Master, shall recite the same Confession with a low but distinct voice, as hath been already said in the First Book.

This having been done thrice with a devout, pure, and contrite heart, in a place withdrawn from men, cleansed, and pure, where thou canst not be seen, taking the water and the hyssop, thou shalt say:

Purify me, O Lord, with hyssop, and I shall be pure; wash me and I shall be whiter than snow.

After this, bathe thyself with the exorcised water, and clothe thyself again with the consecrated garment which thou hast taken off; cense thyself, and surround thyself with odours, as will be told farther on, when we speak of perfumes and suffumigations.

The which being done, thou shalt go unto the ordained place with thy Companions, and all things being prepared, thou shalt make the Circle, as hath been already said, with all other necessary ceremonies; then shalt thou commence to invoke the Spirits by the Exorcisms; thou shalt also repeat anew the foregoing Confession as hath been already said in the First Book. After which, in sign of amendment and of repentance, each shall mutually kiss the other.

Mark well, that up to this point, the Disciples should do the same things as the Master.

Let the Master now give his commands unto his Disciples, and pursue the course of the Experiment, and work with all diligence to bring it unto perfection.

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Chapter V.

Concerning the Baths, and How They Are To Be Arranged.

The Bath is necessary for all Magical and Necromantic Arts; wherefore, if thou wishest to perform any experiment or operation, having arranged all things necessary thereunto according to the proper days and hours, thou shalt go unto a river or running stream, or thou shalt have warm water ready in some large vessel or tub in thy secret cabinet, and while disrobing thyself of thy raiment thou shalt repeat the following Psalms: Psalms xiv. or liii; xxvii; liv.; lxxxi; cv.

And when the Master shall be entirely disrobed let him enter into the water or into the Bath, and let him say:

THE EXORCISM OF THE WATER.

I exorcise Thee, O Creature of water, by Him who hath created thee and gathered thee together into one place so that the dry land appeared, that thou uncover all the deceits of the Enemy, and that thou cast out from thee all the impurities and uncleannesses of the Spirits of the World of Phantasm, so they may harm me not, through the virtue of God almighty who liveth and reigneth unto the Ages of the Ages. Amen.

Then shalt thou begin to wash thyself thoroughly in the Bath, saying:

MERTALIA, MUSALIA, DOPHALIA, ONEMALIA, ZITANSEIA, GOLDAPHAIRA, DEDULSAIRA, GHEVIALAIRA, GHEMINAIRA, GEGROPHERA, CEDAHI, GILTHAR, GODIEB, EZOIIL, MUSIL, GRASSIL, TAMEN, PUERI, GODU, HUZNOTH, ASTACHOTH, TZABAOTH, ADONAI, AGLA, ON, EL, TETRAGRAMMATON, SHEMA, AREISON, ANAPHAXETON, SEGILATON, PRIMEUMATON.

All the which Names thou shalt repeat twice or thrice, until thou art completely washed and clean, and when thou art perfectly pure thou shalt quit the Bath, and sprinkle thyself with exorcised water, in the manner described later on, and thou shalt say:

Purge me, O Lord, with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.

Whilst again clothing thyself, thou shalt recite the following Psalms: Psalms cii.; li.; iv.; xxx.; cxix., Mem., v. 97.; cxiv.; cxxvi., cxxxix.

After which thou shalt recite the following prayer:

PRAYER

EL Strong and Wonderful, I bless Thee, I adore Thee, I glorify Thee. I invoke Thee, I render Thee thanks from this Bath, so that this Water may be able to cast from me all impurity and concupiscence of heart, through Thee, O Holy ADONAI; and may I accomplish all things through Thee Who livest and reignest unto the Ages of the Ages. Amen.

After this take the Salt and bless it in this manner:

THE BENEDICTION OF THE SALT.

The Blessing of the Father Almighty be upon this Creature of Salt, and let all malignity and hindrance be cast forth hencefrom, and let all good enter herein, for without Thee man cannot live, wherefore I bless thee and invoke thee, that thou mayest aid me.

Then thou shalt recite over the Salt, Psalm ciii.

Then taking the grains of the exorcised Salt thou shalt cast them into the aforesaid Bath; and thou shalt again disrobe thyself, pronouncing the following words:

IMANEL, ARNAMON, IMATO, MEMEON, RECTACON, MUBOII, PALTELLON, DECAION, YAMENTON, YARON, TATONON, VAPHORON, GARDON, EXISTON, ZAGVERON, MOMERTON, ZARMESITON, TILEION, TIXMION.

After this thou shalt enter a second time into the Bath and recite Psalms civ. and lxxxi.

Then thou shalt quit the Bath and clothe thyself as before in linen garments clean and white, and over them thou shalt put the garments, of which we shall speak in the proper Chapter, and thus clothed thou shalt go to finish thy work.

The Disciples should wash themselves in like manner, and with like solemnities.

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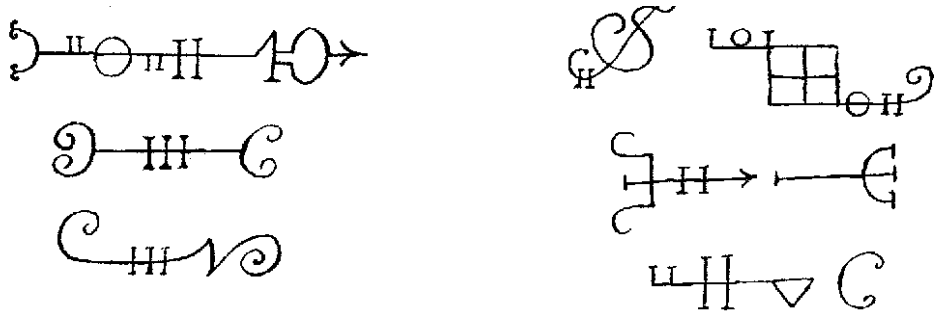
Chapter VI.

Of The Garments And Shoes Of The Art.

The exterior habiliments which the Master of the Art should wear ought to be of linen, as well as those which he weareth beneath them; and if he hath the means they should be of Silk. If they be of linen the thread of which they are made should have been spun by a young maiden.

The characters shown in Figure 55 should be embroidered on the breast with the needle of Art in red silk.



Figures 55 and 56.

The shoes should also be White, upon the which the characters in Figure 56 should be traced in the same way.

The shoes or boots should be made of white leather, on the which should be marked the Signs and Characters of Art. These shoes should be made during the days of fast and abstinence, namely, during the nine days set apart before the beginning of the Operation, during which the necessary instruments also should be prepared, polished, brightened, and cleaned.

Besides this, the Master of the Art should have a Crown made of Virgin Parchment paper, upon the which should be written these four Names: YOD, HE, VAU, HE, in front; ADONAI behind; EL on the right; and ELOHIM on the left. (See Figure 57.) These names should be written with the ink and pen of the Art, whereof we shall speak in the proper Chapter. The Disciples should also each have a Crown of Virgin paper whereon these Divine symbols should be marked in scarlet. (See Figure 58.)

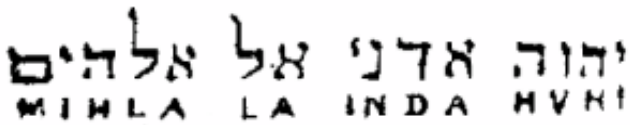


Figure 57

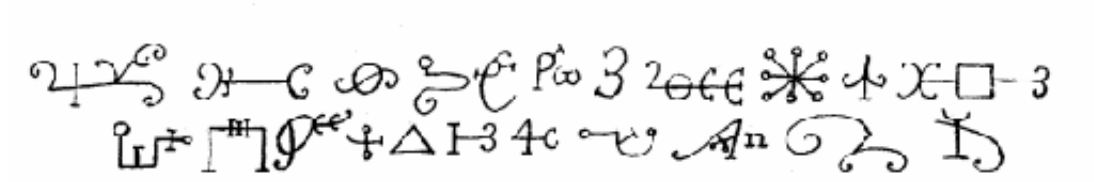


Figure 58.

Take heed also that in clothing thyself with these aforesaid habiliments, that thou recite these Psalms: Psalms xv.; cxxxi.; cxxxvii.; cxvii.; lxvii.; lxviii.; and cxxvii.

After this perfume the Vestments by burning Incense, and sprinkle them with the water and hyssop of the Art.

But when the Master and His Disciples shall commence to robe themselves after the first Psalm, and before continuing with the others, he should pronounce these words:

AMOR, AMATOR, AMIDES, IDEODANIACH, PAMOR, PLAIOR, ANITOR; through the merits of these holy Angels will I robe and indue myself with the Vestments of Power, through which may I conduct unto the desired end those things which I ardently wish, through Thee, O Most Holy ADONAI, Whose Kingdom and Empire endureth for ever. Amen.

Take notice that if the linen garments were vestments of the Levites or of the Priests, and had been used for holy things, that they would be all the better.

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Chapter VII.

Of Places Wherein We May Conveniently Execute The Experiments And Operations Of The Art

The places best fitted for exercising and accomplishing Magical Arts and Operations are those which are concealed, removed and separated from the habitations of men. Wherefore desolate and uninhabited regions are most appropriate, such as the borders of lakes, forests, dark and obscure places, old and deserted houses, whither rarely and scarce ever men do come, mountain, caves, caverns, grottos, gardens, orchards; but best of all are cross-roads, and where four roads meet, during the depth and silence of night. But if thou canst not conveniently go unto any of these places, thy house, and even thine own chamber, or indeed, any place, provided it hath been purified and consecrated with the necessary ceremonies, will be found fit and convenient for the convocation and assembling of the Spirits.

These Arts or Operations should be carried out at the prescribed time, but if there be no time specially appointed it will be always better to perform them at night, which is the most fit and proper time for the Operations of Necromancy; this is also a symbol that it is just and right to hide them from the sight of the foolish, the ignorant, and the profane.

But when thou shalt have selected a place fitting, thou mayest perform thine experiments by day or by night. It should be spacious, clear, and bounded on all sides by hedges, shrubs, trees, or walls. Thou shalt thyself cleanse it thoroughly and render it neat and pure, and while doing this thou shalt recite Psalms ii.; lxvii.; and liv.

After this thou shalt perfume it with the odours and suffumigation of the Art, and shalt sprinkle it with the water and the hyssop; and after this thou mayest in this place make all the necessary preparations for an Operation.

But when, later on, thou shalt go unto this place, to complete and accomplish the operation, thou shalt repeat on the way thither the following Prayer in a low and distinct voice:

THE PRAYER.

ZAZAII, ZAMAII, PUIDAMON Most Powerful, SEDON Most Strong. EL, YOD HE VAU HE, IAH, AGLA, assist me an unworthy sinner who have had the boldness to pronounce these Holy Names which no man should name and invoke save in very great danger. Therefor have I recourse unto these Most Holy Names, being in great peril both of soul and of body. Pardon me if I have sinned in any manner, for I trust in Thy protection alone, especially on this journey.

Let the Master as he goeth sprinkle the path with the water and hyssop of the Art, while each of his Disciples shall repeat in a low voice the Prayer which we have enjoined for the days of fasting and preparation.

Furthermore, let the Master appoint his Disciples to carry the things necessary for the Art.

The first shall bear the Censer, the Fire, and the Incense.

The Second; the Book, the Paper, the Pens, the Ink, and the various Perfumes.

The Third; the Knife, and the Sickle.

The Master; the Staff, and the Wand.

But if there be more Disciples present, the Master shall distribute the things for each to carry, according to their number.

When they shall have arrived at the place, and all things being disposed in their proper order, the Master shall take the Knife or other convenient consecrated Magical implement of Steel, wherewith to form the Circle of Art which he intends to construct. This being done, he must perfume it, and sprinkle it with water; and having warned and exhorted his Disciples, he shall work thus:

First let him have a Trumpet made of new wood, on the one side of which shall be written in Hebrew with the pen and ink of the Art these Names of God, ELOHIM GIBOR, ELOHIM TZABAOTH (see Figure 59); and on the other side these characters (see Figure 60).

Having entered into the Circle to perform the Experiment, he should sound his Trumpet towards the four quarters of the Universe, first towards the East, then towards the South, then towards the West, and lastly towards the North. Then let him say:

Hear ye, and be ye ready, in whatever part of the Universe ye may be, to obey the Voice of God the Mighty One, and the Names of the Creator. We let you know by this signal and sound that ye will be convoked hither, wherefore hold ye yourselves in readiness to obey our commands.

This being done let the Master complete his work, renew the Circle, and make the incensements and fumigations.

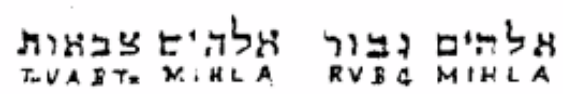

Figure 59.

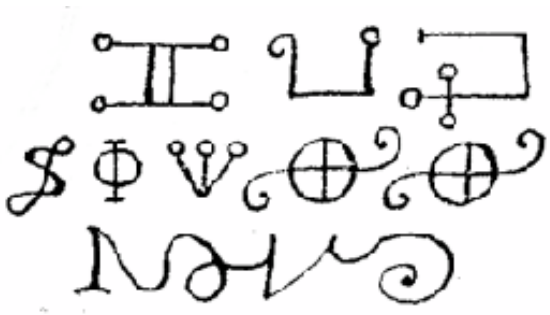

Figure 60.

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Chapter VIII.

Of The Knife, Sword, Sickle, Poniard, Dagger, Lance, Wand, Staff, and Other Instruments Of Magical Art.

In order to properly carry out the greatest and most important Operations of the Art, various Instruments are necessary, as a Knife with a white hilt, another with a black hilt, a short Lance, wherewith to trace Circles, Characters, and other things.

The Knife with the white hilt (see Figure 61) should be made in the day and hour of Mercury, when Mars is in the Sign of the Ram or of the Scorpion. It should be dipped in the blood of a gosling and in the juice of the pimpernel, the Moon being at her full or increasing in light. Dip therein also the white hilt, upon the which thou shalt have engraved the Characters shown. Afterwards perfume it with the perfumes of the Art.

With this Knife thou mayest perform all the necessary Operations of the Art, except the Circles. But if it seemeth unto thee too troublesome to make a similar Knife, have one made in the same fashion; and thou shalt place it thrice in the fire until it becometh red-hot, and each time thou shalt immerse it in the aforesaid blood and juice, fasten thereunto the white hilt having engraved thereon the aforesaid characters, and upon the hilt thou shalt write with the pen of Art, commencing from the point and going towards the hilt, these Names Agla, On, as shown in Figure 61. Afterwards thou shalt perfume and sprinkle it, and shalt wrap it in a piece of silken cloth.

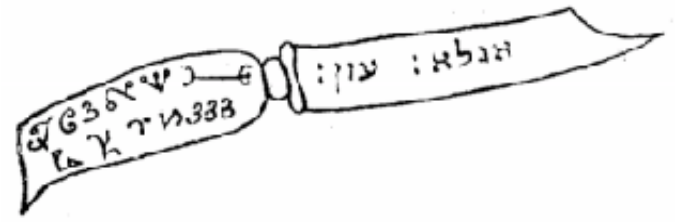


Figure 61.

But as for the Knife with the black hilt (see Figure 62) for making the Circle, wherewith to strike terror and fear into the Spirits, it should be made in the same manner, except that it should be done in the day and hour of Saturn, and dipped in the blood of a black cat and in the juice of hemlock, the Characters and Names shown in Figure 62 being written thereon, from the point towards the hilt. Which being completed, thou shalt wrap it in a black silk cloth.

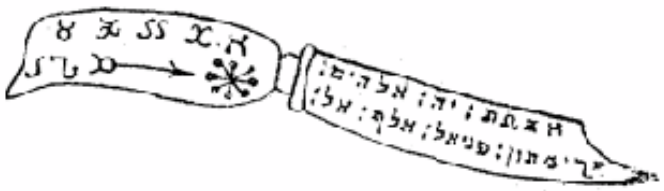


Figure 62.

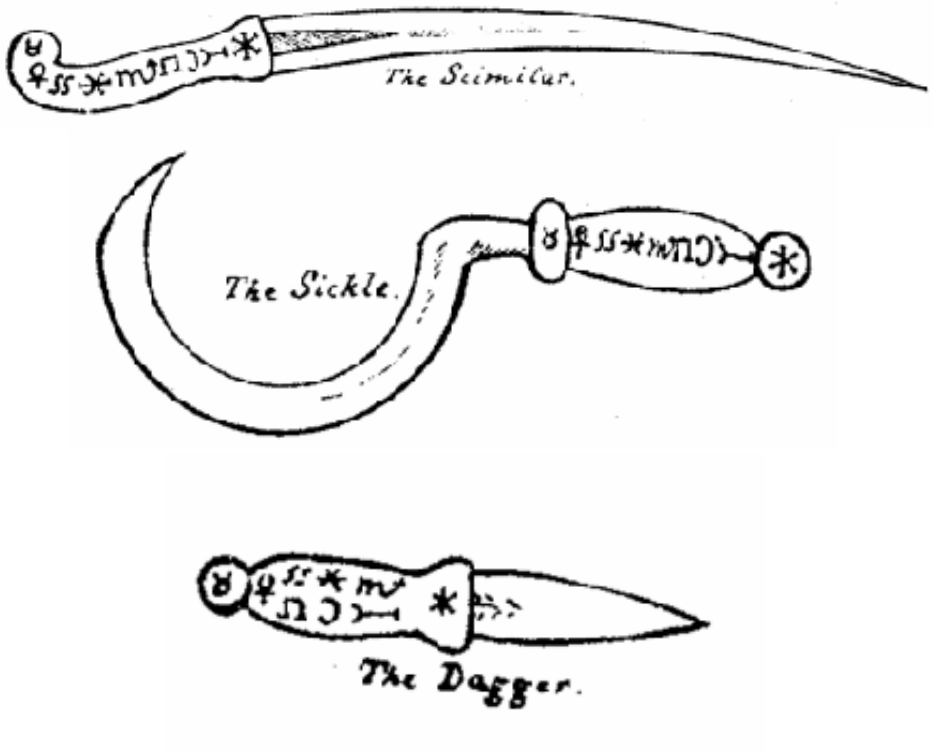
The Scimitar (Figure 63), and the Sickle (Figure 64), are made in the same way, as also the Dagger (Figure 65), the Poniard (Figure 66), and the short Lance (Figure 67), in the day and hour of Mercury, and they should be dipped in the blood of a magpie and the juice of the herb Mercury. Thou must make for them handles of white box-wood cut at a single stroke from the tree, at the rising of the Sun, with a new knife, or with any other convenient instrument. The characters shown should be traced there-oxn Thou shalt perfume them according to the rules of Art; and wrap them in silk cloth like the others.

The Staff (see Figure 68) should be of elderwood, or cane, or rosewood; and the wand (Figure 69) of hazel or nut tree, in all cases the wood being virgin, that is of one Year's growth only. They should each be cut from the tree at a single stroke, on the day of Mercury, at sunrise. The characters shown should be written or engraved thereon in the day and hour of Mercury.

This being done, thou shalt say:

ADONAI, Most Holy, deign to bless and to consecrate this Wand, and this Staff, that they mav obtain the necessary virtue, through Thee, O Most Holy ADONAI, whose kingdom endureth unto the Ages of the Ages. Amen.

After having perfumed and consecrated them, put them aside in a pure and clean place for use when required.



Figures 63–65.

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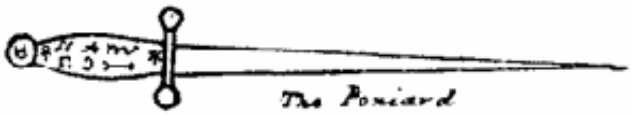


Figure 66.

Swords are also frequently necessary for use in Magical Arts. Thou shalt therefore take a new Sword which thou shalt clean and polish on the day of Mercury, and at the first or the fifteenth hour, and after this thou shalt write on one side these Divine Names in Hebrew, YOD HE VAU HE, ADONAI, EHEIEH, YAYAI; and on the other side ELOHIM GIBOR (see Figure 70); sprinkle and cense it and repeat over it the following conjuration:

THE CONJURATION OF THE SWORD

I conjure thee, O Sword, by these Names, ABRHACH, ABRACH, ABRACADABRA, YOD HE VAU HE, that thou serve me for a strength and defence in all Magical Operations, against all mine Enemies, visible and invisible.

I conjure thee anew by the Holy and Indivisible Name of EL strong and wonderful; by the Name SHADDAI Almighty; and by these Names QADOSCH, QDAOSCH, QADOSCH, ADONAI ELOHIM TZABAOTH, EMANUEL, the First and the Last, Wisdom, Way, Life, Truth, Chief, Speech, Word, Splendour, Light, Sun, Fountain, Glory, the Stone of the Wise, Virtue, Shepherd, Priest, Messiach Immortal; by these Names then, and by the other Names, I conjure thee, O Sword, that thou servest me for a Protection in all adversities. Amen.

This being finished thou shalt wrap it also in silk like all the other Instruments, being duly purified and consecrated by the Ceremonies requisite for the perfection of all Magical Arts and Operations.

Three other Swords should be made for the use of the Disciples.

The first one should have on the pommel the Name CARDIEL or GABRIEL (see Figure 71); on the Lamen of the Guard, REGION (Figure 72); on the Blade, PANORAIM HEAMESIN (Figure 73).

The Second should have on the pommel the Name AURIEL (Figure 74); on the Lamen of the Guard, SARION (Figure 75); on the Blade, GAMORIN DEBALIN (Figure 76).

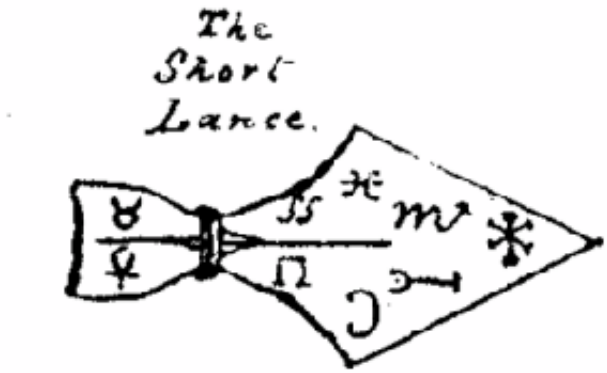
The third should have on the pommel the Name DAMIEL or RAPHIEL (Figure 77); on the Lamen of the Guard, YEMETON (Figure 78); on the Blade, LAMEDIN ERADIM (Figure 79).

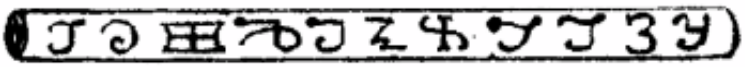
The Burin (Figure 80) or Graver is useful for engraving or incising characters. In the day and hour either of Mars or of Venus thou shalt engrave thereon the characters shown, and having sprinkled and censed it thou shalt repeat over it the following Prayer:

PRAYER.

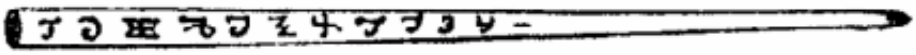
ASOPHIEL, ASOPHIEL, ASOPHIEL, PENTAGRAMMATON, ATHANATOS, EHIEH ASHER EHIEH, QADOSCH, QADOSCH, QADOSCH; O God Eternal, and my Father, bless this Instrument prepared in Thine honour, so that it may only serve for a good use and end, for Thy Glory. Amen.

Having again perfumed, thou shalt put it aside for use. The Needle may be consecrated in the same way.

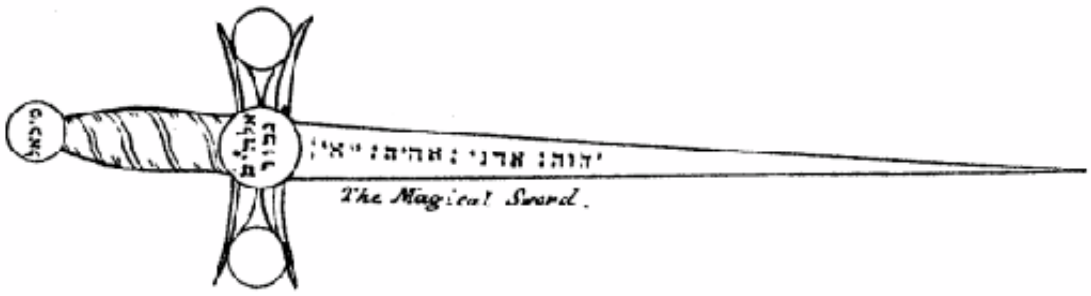




The Staff.



The Wand.



The Magical Sword.

Figures 67 - 70.

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כרדיא or גבריאל

Figure 71.

רגיון

Figure 72.

פנוראים + היאמשין

Figure 73.

אוריאל

Figure 74.

סריון

Figure 75.

גמירין + דבלין

Figure 76.

דמיאל or רפאל

Figure 77.

ימשון

Figure 78.

למדין + ערדים

Figure 79.

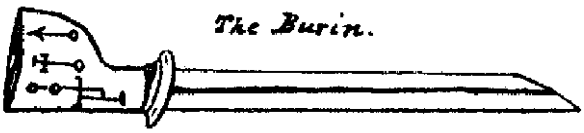

Figure 80.

Chapter IX.

Of The Formation Of The Circle.

Having chosen a place for preparing and constructing the Circle, and all things necessary being prepared for the perfection of the Operations, take thou the Sickle or Scimitar of Art and stick it into the centre of the place where the Circle is to be made; then take a cord of nine feet in length, fasten one end thereof unto the Sickle and with the other end trace out the circumference of the Circle, which may be marked either with the Sword or with the Knife with the Black hilt. Then within the Circle mark out four regions, namely, towards the East, West, South, and North, wherein place Symbols; and beyond the limits of this Circle describe with the Consecrated Knife or Sword another Circle, but leaving an open space therein towards the North whereby thou mayest enter and depart beyond the Circle of Art. Beyond this again thou shalt describe another Circle at a foot distance with the aforesaid Instrument, yet ever leaving therein an open space for entrance and egress corresponding to the open space already left in the other. Beyond this again make another Circle at another foot distance, and beyond these two Circles, which are beyond the Circle of Art yet upon the same Centre, thou shalt describe Pentagrams with the Symbols and Names of the Creator therein so that they may surround the Circle already described. Without these Circles shalt thou circumscribe a Square, and beyond that another Square, so that the Angles of the former may touch the centres of the sides of the latter, and that the Angles of the latter may stretch towards the four quarters of the Universe, East, West, North, and South; and at the four Angles of each square, and touching them, thou shalt describe lesser Circles wherein let there be placed standing censers with lighted charcoal and sweet odours.

These things being done, let the Magus of Art assemble his Disciples, exhort, confirm, and cheer them; lead them into the Circle of Art and station them therein towards the Four Quarters of the Universe, exhort them to fear nothing, and to abide in their assigned places. Furthermore let each of the Companions have a Sword besides the Sword of the Art, which he must hold naked in his hand. Then let the Magus quit the Circle, and Kindle the Censers, and place thereon exorcised Incense, as is said in the Chapter of Fumigations; and let him have the Censers in his hand and kindle it, and then place it in the part prepared. Let him now enter within the Circle and carefully close the openings left in the same and let him again warn his Disciples, and take the Trumpet of Art prepared as is said by the Chapter concerning the same, and let him incense the Circle towards the Four Quarters of the Universe.

After this let the Magus commence his Incantations, having placed the Sickle, Sword, or other Implement of Art upright in the ground at his feet. Having sounded the trumpet as before taught let him invoke the Spirits, and if need be conjure them, as is said in the First Book, and having attained his desired effect, let him license them to depart.

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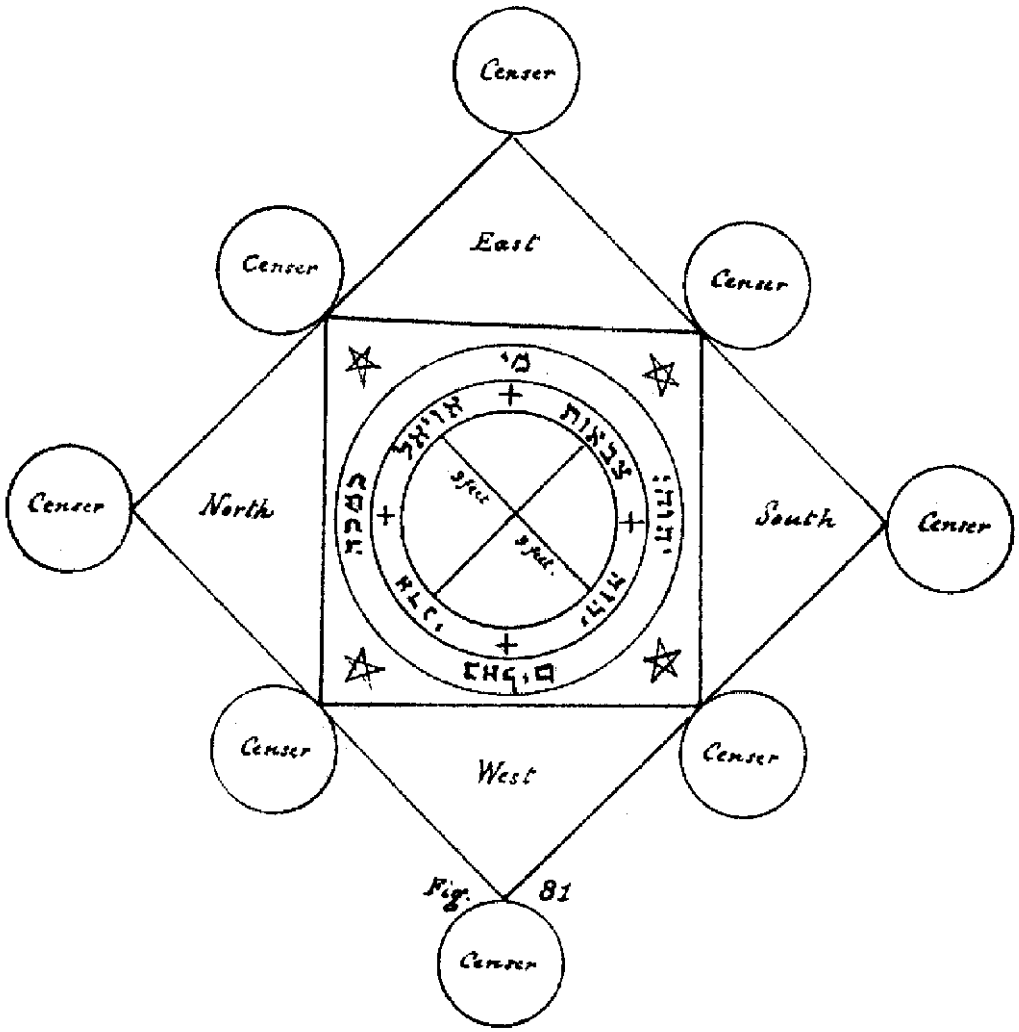
Here followeth the Form of the Circle (see Figure 81), wherein whosoever entereth he shall be at safety as within a fortified Castle, and nothing shall he able to harm him.



Chapter X.

Concerning Incense, Suffumigations, Perfumes, Odours, and Similar Things Which Are Used In Magical Arts.

There are many kinds of Incense, Suffumigations, and Perfumes, which are made for and offered unto the Spirits; those which are of sweet odour are for the good, those which are of evil savour are for the evil.

For perfumes of good odour, take thou aloes, nutmeg, gum benjamin, musk, and make a mixture which will give off a good perfume.

For a suitable Suffumigation, thou may burn Incense, as it gives forth a most fragrant odour which seems to possess the power to attract the Good Spirits, and force the Evil Ones to go away from thee; over which thou shalt say:

THE EXORCISM OF INCENSE.

O God of Abraham, God of Isaac, God of Jacob, deign to bless this odoriferous Incense so that it may receive strength, virtue, and power to attract the Good Spirits, and to banish and cause to retire all hostile Phantoms. Through Thee, O Most Holy Adonai, Who livest and reignest unto the Ages of the Ages. Amen.

I exorcise thee, O Spirit impure and unclean, thou who art a hostile Phantom, in the Name of God, that thou quit this Incense, thou and all thy deceits, that it may be consecrated and sanctified in the name of God Almighty. May the Holy Spirit of God grant protection and virtue unto those who use Incense and may the hostile and Evil Spirit and Phantom never be able to enter therein, through the Ineffable Name of God Almighty. Amen.

O Lord, deign to bless and to sanctify this Sacred Incense so that it may be a remedy unto mankind for the health of body and of soul, through the Invocation of Thy Holy Name. May all Creatures who receive the odour of this Incense and of these spices receive health of body and of soul, through Him who hath formed the Ages. Amen.

After this thou shalt sprinkle the various Spices with the Water of the Art, and thou shalt place them aside in a piece of silk as in other cases, or in a box destined for the purpose, so that thou mayest have them ready prepared for use when necessary.

When thou wishest to use the Incense, thou shalt kindle a fire of fresh Incense, in an Incense Burner, and the Incense being lighted thou shalt say over it as follows, before putting the Spices beside the Incense Burner:

THE EXORCISM OF THE FIRE.

I exorcise thee, O Creature of Fire, by Him through Whom all things have been made, so that every kind of Phantasm may retire from thee, and be unable to harm or deceive in any way, through the Invocation of the Most High Creator of all. Amen.

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Bless, O Lord All-Powerful, and All-Merciful, this Creature of Fire, so that being blessed by Thee, it may be for the honour and glory of Thy Most Holy Name, so that it may work no hindrance or evil unto those who use it. Through Thee, O Eternal and Almighty Lord, and through Thy Most Holy Name. Amen.

This being done, thou shalt put the Spices upon the Fire, and make what perfumes and suffumigations thou requirest.

Over Fumigations of evil odour thou shalt say:

ADONAI, LAZAI, DALMAI, AIMA, ELOHI, O Holy Father, grant unto us succour, favour, and grace, by the Invocation of thy Holy Name, so that these things may serve us for aid in all that we wish to perform therewith, that all deceit may quit them, and that they may be blessed and sanctified through Thy Name. Amen.

Chapter XI.

Of The Water, and of the Hyssop.

If it be necessary to sprinkle with water anything required in the Art it should be done with a Sprinkler.

Prepare a Censer in the day and hour of Mercury, with the odoriferous Spices of the Art. After this thou shalt take a vessel of brass, of lead varnished within and without, or of earth, which thou shalt fill with most clear spring water, and thou shalt have salt, and say these words over the salt:

TZABAOTH, MESSIACH, EMANUEL, ELOHIM GIBOR, YOD HE VAU HE: O God who art the Truth and the Life, deign to bless and sanctify this Creature of Salt, to serve unto us for help, protection, and assistance in this Art, experiment, and operation, and may it be a succor unto us.

After this cast the salt into the vessel wherein is the Water, and say the following Psalms: cii.; liv.; vi.; lxvii.

Thou shalt then make unto thyself a Sprinkler of vervain, fennel, lavender, sage, valeriain mint, garden-basil, rosemary, and hyssop, gathered in the day and hour of Mercury, the moon being in her increase. Bind together these herbs with a thread spun by a young maiden, and engrave upon the handle on the one side the characters shown in Figure 82, and on the other side those given in Figure 83.

After this thou mayest use the water, using the Sprinkler whenever it is necessary; and know that wheresoever thou shalt sprinkle this Water, it will chase away all Phantoms, and they shall be unable to hinder or annoy any. With this same Water thou shalt make all the preparations of the Art.

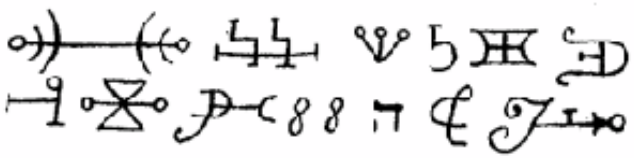

Figure 82.

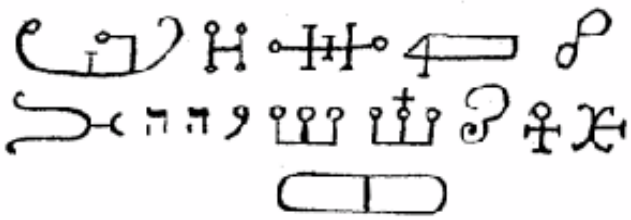

Figure 83.

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Chapter XII.

Of the Light, and of the Fire.

It hath been ever the custom among all nations to use fire and light in sacred things. For this reason the Master of the Art should also employ them in sacred rites, and besides those for reading the Conjurations by, and for the incense, in all operations Lights are necessary in the Circle.

For this reason he should make candles of virgin wax in the day and hour of Mercury; the wicks should have been made by a young girl; and the Candles should be made when the moon is in her increase, of the weight of half a pound each, and on them thou shalt engrave these characters with the Dagger, or the Burin of Art.

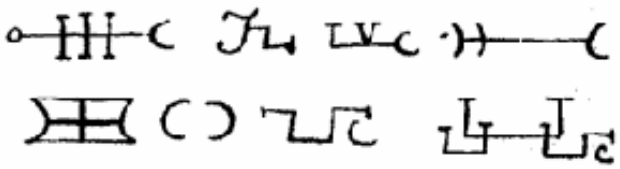

Figure 84.

After this thou shalt repeat over the Candles, Psalms cli.; ciii.; cvii., and shalt say:

O Lord God, Who governest all things by Thine Almighty Power, give unto me, a poor sinner, understanding and knowledge to do only that which is agreeable unto Thee; grant unto me to fear, adore, love, praise and give thanks unto Thee with true and sincere faith and perfect charity. Grant, O Lord, before I die, and descend into the realms beneath, and before the fiery flame shall devour me, that Thy Grace may not leave me, O Lord of my Soul. Amen.

After this thou shalt add:

I exorcise thee. O Creature of wax, by Him Who alone hath created all things by His Word, and by the virtue of Him Who is pure truth, that thou cast out from thee every Phantasm, Perversion, and Deceit of the Enemy, and may the Virtue and Power of God enter into thee, so that thou mayest give us light, and chase far from us all fear or terror.

After this thou shalt sprinkle them with the Water of the Art, and incense them with the usual perfumes.

And when thou shalt wish to kindle them thou shalt say:

I exorcise thee, O Creature of Fire, in the Name of the Sovereign and Eternal Lord, by His Ineffable Name, which is YOD, HE, VAU, HE; by the Name IAH; and by the Name of Power EL; that thou mayest enlighten the heart of all the Spirits which we shall call unto this Circle, so that they may appear before us without fraud and deceit through Him Who hath created all things.

Then thou shalt take a square Lantern, with panes of Crystal glass, and thou shalt fit therein the Candle lighted, to read by, to form the Circle, or any other purpose for which thou shalt require it.

Chapter XIII

Concerning The Precepts Of The Art.

He who hath attained the rank or degree of Exorcist, which we are usually accustomed to call Magus or Master according to grade, whensoever he desireth to undertake any operation, for the nine days immediately preceding the commencement of the work, should put aside from him all uncleanness, and prepare himself in secret during these days, and prepare all the things necessary, and in the space of these days all these should be made, consecrated, and exorcised.

The which being duly completed, let him go on the day and hour of the commencement of the work, unto the place set apart for the same, as hath been said, in the place concerning the formation of the Circle. Let him instruct his Disciples on no cause whatsoever to move from their assigned places. And the Magus should exhort them with a bold and confident voice as follows:

THE EXHORTATION OF THE COMPANIONS

Fear ye not, my beloved Companions, seeing that we draw near unto the desired end; therefore, all things being rightly done and the Conjurations and Exorcisms diligently performed, ye shall behold Kings of Kings, and Emperors of Emperors, and other Kings, Princes, and Majesties with them, and a great crowd of followers, together with all sorts of musical instruments, yet nothing should either the Magus or his Disciples fear.

And then let the Magus say:

I exhort you by these Holy Names of God, ELOHIM, ADONAI, AGLA, that none of you now presume to move or cross over from your appointed stations.

This being said, let the Magus and his Disciples uncover the Holy Pentacles and show them towards each quarter, and they being shown in each place, there shall be noises and rushings.

Then shall the Emperor of (the Spirits) say unto you: From the time of the Great Addus until now, there hath not been an Exorciser who could behold my person, and unless those things which ye have showed unto us hath been made, ye would not now have seen me. But seeing that ye have powerfully called us, as I believe, by the rites derived from Solomon, and which but few of your comrades, or Exorcisers, possess, also they compel us against our will, and I therefore say unto thee that we wish to be obedient in all matters.

Then shall the Magus place the petitions of himself and his companions, which should be written down clearly on virgin card, or paper, beyond the Circle towards the King or Prince of the Spirits, and he will receive it and take counsel with his Chiefs. After this he will return the Card, saying: That which thou desirest is accomplished, be thy will performed, and all thy demands fulfilled.

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Chapter XIV.

Of The Pen, Ink, And Colours.

All things employed for writing, &c., in this Art, should be prepared in the following manner:

Thou shalt take a male gosling, from which thou shalt pluck the third feather of the right wing, and in plucking it thou shalt say:

ADRAI, HAHLII, TAMAII, TILONAS, ATHAMAS, ZIANOR, ADONAI, banish from this pen all deceit and error, so that it may be of virtue and efficacy to write all that I desire. Amen.

After this thou shalt sharpen it with the penknife of the Art, perfume it, sprinkle it, and place it aside in a silken cloth.

Thou shalt have an Inkstand made of earth or any convenient matter, and in the day and hour of Mercury thou shalt engrave thereon with the Burin of Art these Names: YOD, HE, VAU, HE, Metatron, Iah Iah Iah, Qadosch, Elohim Tzabaoth (see Figure 85); and in putting the ink therein thou shalt say:

I exorcise thee, O Creature of Ink, by ANAIRETON, by SIMULATOR, and by the Name ADONAI, and by the Name of Him through Whom all things were made, that thou be unto me an aid and succor in all things which I wish to perform by thine aid.

As it sometimes happeneth that it is necessary to write with some noble color, it is well to have a new and clean box wherein to keep them. The principal colors will be Yellow or Gold, Red, Celestial or Azure Blue, Green, and Brown; and any other colors that may be requisite. Thou shalt exorcise, perfume, and sprinkle them in the usual manner.

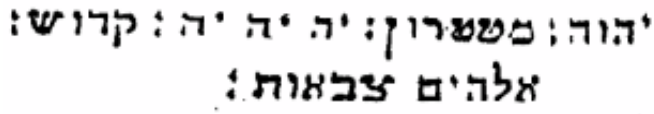

Figure 85.

Chapter XV.

Of The Pen Of The Swallow And Of The Crow.

Take the feather of a Swallow or of a Crow, and before plucking it thou shalt say:

May Holy MICHAEL the Archangel of God, and MIDAEL and MIRAEL, the Chiefs and Captains of the Celestial Army, be my aid in the operation I am about to perform, so that I may write herewith all things which are necessary, and that all the experiments which I commence herewith may through you and through your names be perfected by the power of the Most High Creator. Amen.

After this thou shalt point and complete the pen with the Knife of the Art, and with the pen and ink of the art thou shalt write upon its side the Name, ANAIRETON (see Figure 86), and thou shalt say over it the following Psalms: cxxxiii.; cxvii.

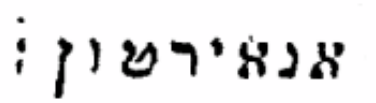

Figure 86

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Chapter XVI.

Of The Blood Of The Bat, Pigeon, And Other Animals.

Take a living Bat and exorcise it thus:

THE EXORCISM OF THE BAT.

CAMIACH, EMOIAHE, EMIAL, MACBAL, EMOII, ZAZEAN, MAIPHIAT, ZACRATH, TENDAC, VULAMAHI; by these Most Holy Names, and the other Names of Angels which are written in the Book ASSAMAIAN, I conjure thee O Bat (or whatever animal it may be) that thou assist me in this operation, by God the True, God the Holy, the God Who hath created thee, and by Adam, Who hath imposed thy true name upon thee and upon all other animated beings.

After this, take the Needle or other convenient Instrument of Art, as will be said later on, and pierce the bat in the vein which is in the right wing; and collect the blood in a small vessel over the which thou shalt say:

Almighty ADONAI, ARATHRON, ASHAI, ELOHIM, ELOHI, ELION, ASHER EHEIEH, SHADDAI, O God the Lord, immaculate, immutable, EMANUEL, MESSIACH, YOD, HE, VAU, HE, be my aid, so that this blood may have power and efficacy all wherein I shall wish, and in all that I shall demand.

Perfume it and keep it for use.

The blood of other winged animals may be taken in the same manner, with the proper solemnities.

Chapter XVII.

Of Virgin Parchment, or Virgin Paper, And How It Should Be Prepared.

Virgin Parchment Paper, made from the skin of dead-born lambs, which is new, pure, clean, and exorcised, never having served for any other purpose.

Genuine Virgin Parchment is necessary in many Magical Operations, and should be properly prepared and consecrated. There are two kinds, one called Virgin, the other Unborn. Virgin Parchment is that which is taken from an Animal which hath not attained the age of generation, whether it be ram, or kid, or other animal.

Unborn Parchment is taken from an animal which hath been taken before its time from the uterus of its mother.

Take whichsoever of these two classes of animals thou pleasest, provided only that it be male, and in the day and hour of Mercury; and take it to a secret place where no man may see thee at work. Thou shalt have a marsh-reed cut at a single stroke with a new knife, and thou shalt strip from it the leaves, repeating this Conjuration:

THE CONJURATION OF THE REED.

I conjure thee by the Creator of all things, and by the King of Angels, Whose Name is EL SHADDAI, that thou receivest strength and virtue to flay this animal and to construct the parchment whereon I may write the Holy Names of God, and that it may acquire so great virtue that all which I shall write or do may obtain its effect, through Him who liveth unto the Eternal Ages. Amen.

Before cutting the Reed recite Psalm lxxii.

After this, with the Knife of the Art, thou shalt fashion the Reed into the shape of a Knife, and upon it thou shalt write these Names: AGLA, ADONAI, ELOHI (see Figure 87), through Whom be the work of this Knife accomplished. Then thou shalt say:

O God, who drewest Moses, Thy well-beloved and Thine elect, from among the Reeds on the marshy banks of the Nile, and from the Waters, he being yet but a child, grant unto me through Thy great mercy and compassion that this Reed may receive Power and Virtue to effect that which I desire through Thy Holy Name and the Names of Thy Holy Angels. Amen.

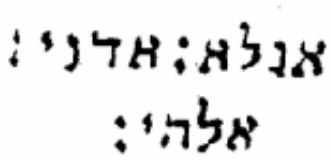

Figure 87

This being done, thou shalt commence with this Knife to flay the Animal, whether it be Virgin or Unborn, saying:

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ZOHAR, ZIO, TALMAÏ, ADONAI, SHADDAI, TETRAGRAMMATON, and Ye Holy Angels of God; be present, and grant power and virtue unto this parchment, and may it be consecrated by you, so that all things which I shall write thereon shall obtain their effect. Amen.

The Animal being flayed, take Salt, and say thus over it:

God of Gods, and Lord of Lords, Who hast created all things from Negative Existence, deign to bless and sanctify this Salt, so that in placing it upon this parchment which I wish to make, it may have such virtue that whatsoever I may write on it hereafter may attain its desired end. Amen.

Afterwards rub the said parchment with the exorcised salt, and leave it in the Sun, to imbibe this salt for the space of an entire day. Then take a large earthen vessel glazed within and without, round the outside of which thou shalt write the characters in Figure 88.

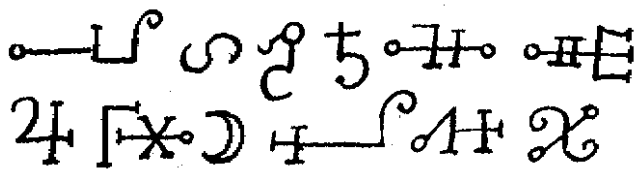

Figure 88.

After this thou shalt put powdered lime into the vessel, saying:

OROH, ZARON, ZAINON, ZEVARON, ZAPHIEL, ELION, be ye present and bless this work so that it may attain the desired effect, through the King of the Heavens, and the God of the Angels. Amen.

Take then exorcised Water and pour it upon the said lime, and place the skin therein for three days, after which thou shalt take it thence, and scrape therefrom the lime and flesh adhering, with the Knife of Reed.

After this thou shalt cut, with a single stroke, a wand of Hazel, long enough for thee to form a Circle therewith; take also a cord spun by a young maiden, and small stones or pebbles from a brook, pronouncing these words:

O God Adonai, Holy and Powerful Father, put virtue into these stones, that they may serve to stretch this parchment, and to chase therefrom all fraud, and may it obtain virtue by Thine Almighty Power.

After this, having stretched the said parchment upon the Circle and bound it with the cord and stones, thou shalt say:

AGLA, YOD, HE, VAU, HE, IAH, EMANUEL, bless and preserve this parchment, so that no Phantasm may enter therein.

Let it dry thus for three days in a dark and shady place, then cut the cord with the Knife of Art, and detach the Parchment from the Circle, saying:

ANTOR, ANCOR, TURLOS, BEODONOS, PHAIAR, APHARCAR, be present for a guard unto this Parchment.

Then perfume it, and keep it in silk ready for use.

No woman, if her flowers be upon her, should be permitted to see this Parchment; otherwise it will lose its virtue. He who maketh it should be pure, clean, and prepared.

But if the preparation of the aforesaid parchment seemeth too tedious, thou mayest make it in the following manner, but it is not so good.

Take any Parchment, and exorcise it; prepare a censer with perfumes; write upon the parchment the characters in Figure 89, hold it over the Incense, and say:

Be ye present to aid me, and may my operation be accomplished through you: ZAZAH, ZALMAII, DALMAII, ADONAI, ANAPHAXETON, CEDRION, CRIPON, PRION, ANAIRETON, ELION, OCTINOMON, ZEVANON, ALAZAION, ZIDEON, AGLA, ON, YOD HE VAU HE, ARTOR, DINOTOR, Holy Angels of God; be present and infuse virtue into this Parchment, so that it may obtain such power through you that all Names or Characters thereon written may receive due power, and that all deceit and hindrance may depart therefrom, through God the Lord merciful and gracious, Who liveth and reigneth through all the Ages. Amen.

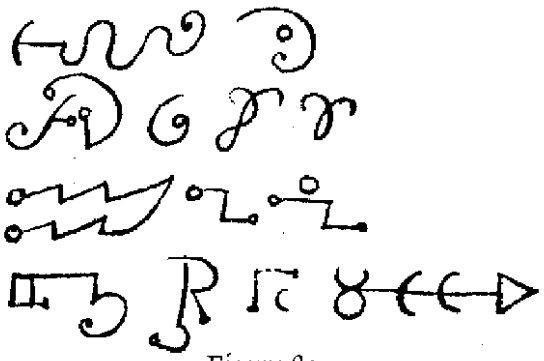

Figure 89.

Then shalt thou recite over the parchment Psalms lxxii.; cxvii.; and cxxiv.; and the "Benedicite Omnia Opera." Then say:

I conjure thee, O Virgin Parchment, by all the Holy Names, that thou obtainest efficacy and strength, and becomest exorcised and consecrated, so that none of the things which may be written upon thee shall be effaced from the Book of Truth. Amen.

Then sprinkle it, and keep it as before said.

The Cauls of newly-born children, duly consecrated, may also be used instead of Virgin Parchment. Also paper, satin, silk, and the like substances, may be employed in operations of less importance if duly exorcised and consecrated.

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Chapter XVIII.

Of Wax And Virgin Earth.

Wax and Virgin Earth are also employed in many Magical Operations, whether to make Images, or Candles, or other things; therefore they should never have been put to any other use. The Earth should be dug up with thine own hands, and reduced to a paste, without touching it with any instrument whatever, so that it be not defiled thereby.

The wax should be taken from bees which have only made it for the first time, and it should never have been employed for any other purpose; and when thou shalt wish it to avail thyself of the one or the other, thou shalt before commencing the work repeat the following conjuration:

CONJURATION.

EXTABOR, HETABOR, SITTACIBOR, ADONAI, ONZO, ZOMEN, MENOR, ASMODAI, ASCOBAI, COMATOS, ERIONAS, PROFAS, ALKOMAS, CONAMAS, PAPUENDOS, OSIANDOS, ESPIACENT, DAMNATH, EHERES, GOLADES, TELANTES, COPHI, ZADES, ye Angels of God be present, for I invoke ye in my work, so that through you it may find virtue and accomplishment. Amen.

After this repeat Psalms cxxxi.; xv.; cii.; viii.; lxxxiv.; lxviii.; lxxii.; cxxxiii.; cxiii.; cxxvi.; xlvi.; xlvii.; xxii.; li.; cxxx.; cxxxix.; xlix.; cx.; liii.; and say:

I exorcise thee, O Creature of Wax (or of Earth), that through the Holy Name of God and His Holy Angels thou receive blessing, so that thou mayest be sanctified and blessed, and obtain the virtue which we desire, through the Most Holy Name of ADONAI. Amen.

Sprinkle the wax and put it aside for use; but take note that the Earth which should be dug up with thy hands should be prepared every time thou hast need thereof.

Chapter XIX.

Concerning The Needle And Other Iron Instruments.

There are several steel instruments necessary in various Operations, as a Needle to prick or to sew; a Burin, or instrument wherewith to engrave, &c.

Thou shalt make such instruments in the day and hour of Jupiter, and when it is finished thou shalt say:

I conjure thee. O Instrument of Steel, by God the Father Almighty, by the Virtue of the Heavens, of the Stars, and of the Angels who preside over them; by the virtue of stones, herbs, and animals; by the virtue of hail, snow, and wind; that thou receivest such virtue that thou mayest obtain without deceit the end which I desire in all things where I shall use thee; through God the Creator of the Ages, and Emperor of the Angels. Amen.

Afterwards repeat Psalms iii.; ix.; xxxi.; xlii.; lx.; li.; cxxx.

Perfume it with the perfumes of the Art, and sprinkle it with exorcised water, wrap it in silk and say:

DANI, ZUMECH, AGALMATUROD, GADIEL, PANI, CANELOAS, MEROD, GAMIDOI, BALDOI, METATOR, Angels most holy, be present for a guard unto this instrument.

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Chapter XX.

Concerning The Silken Cloth.

When any Instrument of the Art is properly consecrated, it should be wrapped in silk and put away, as we have said.

Take, then, silk of any color except black or grey, whereon write the words and Characters in Figure 90.

Perfume it with incense of good odor, sprinkle it, and recite Psalms lxxxii.; lxxii.; cxxxiv.; lxiv.

After this thou shalt put it aside for seven days with sweet spices; and thou shalt use this silk to wrap all the instruments of the Art.

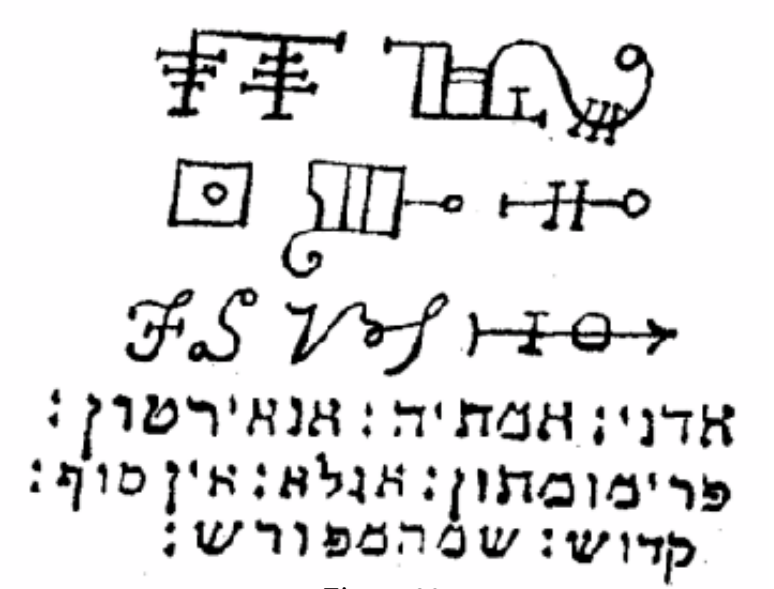

Figure 90.

Chapter XXI

Concerning Characters, And The Consecration Of The Magical Book.

Whensoever in any Operation it is necessary to write Characters, and thou fearest that thou wilt fail, do this: Write at the beginning the Name EHIEH ASHER EHIEH (Figure 91), and at the end the name AIN SOPH (Figure 92); between these Names write what thou wishest, and if thou hast anything especial to do bear the said written Names upon the wrapper in silk, and thou shalt say over them:

Most Wise and Most High Creator of all things, I pray Thee for Thy grace and mercy that Thou mayest grant such virtue and power unto these Holy Names, that Thou mayest keep these characters from all deceit and error, through Thee, O Most Holy ADONAI. Amen.

אהיה אשר אהיה:

Figure 91.

אין סוף:

Figure 92.

After having repeated this thou shalt write the requisite Characters, and thou shalt not fail, but shall attain thy desired end.

THE CONSECRATION OF THE BOOK

Make a Book, containing sixteen pages, from Virgin Parchment, and write therein, with red ink, the Prayers for all the Operations, the Names of the Angels in the form of Litanies, their Seals and Characters; the which being done thou shalt consecrate the same unto God and unto the pure Spirits in the manner following:

Thou shalt set in the destined place a small table covered with a white cloth, whereon thou shalt lay the Book opened at the Great Pentacle which should be drawn on the first leaf of the said Book; and having kindled a lamp which should be suspended above the center of the table, thou shalt surround the said table with a white curtain; clothe thyself in the proper vestments, and holding the Book open, repeat upon thy knees the following prayer with great humility:

(For the Prayer beginning "Adonai Elohim," &c., see Book I., Chapter XIV., where it is given in full.)

After which thou shalt incense it with the incense proper to the Planet and the day, and thou shalt replace the Book on the aforesaid Table, taking heed that the fire

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of the lamp be kept up continually during the operation, and keeping the curtains closed. Repeat the same ceremony for seven days, beginning with Saturday, and perfuming the Book each day with the Incense proper to the Planet ruling the day and hour, and taking heed that the lamp shall burn both day and night; after the which thou shalt shut up the Book in a small drawer under the table, made expressly for it, until thou shalt have occasion to use it; and every time that thou wishest to use it, clothe thyself with thy vestments, kindle the lamp, and repeat upon thy knees the aforesaid prayer, "Adonai Elohim." &c.

It is necessary also, in the Consecration of the Book, to summon all the Angels whose Names are written therein in the form of Litanies, the which thou shalt do with devotion; and even if the Angels and Spirits appear not in the Consecration of the Book, be not thou astonished thereat, seeing that they are of a pure nature, and consequently have much difficulty in familiarizing themselves with men who are inconstant and impure, but the Ceremonies and Characters being correctly carried out devoutedly and with perseverance, they will be constrained to come, and it will at length happen that at thy first invocation thou wilt be able to see and communicate with them. But I advise thee to undertake nothing unclean or impure, for then thy importunity, far from attracting them, will only serve to chase them from thee; and it will be thereafter exceedingly difficult for thee to attract them for use for pure ends.

Chapter XXII.

Concerning Sacrifices To The Spirits, And How They Should Be Made.

In many operations it is necessary to make some sort of sacrifice unto the Demons, and in various ways. Sometimes white animals are sacrificed to the good Spirits and black to the evil. Such sacrifices consist of the blood and sometimes of the flesh.

They who sacrifice animals, of whatsoever kind they be, should select those which are virgin, as being more agreeable unto the Spirits, and rendering them more obedient.

When blood is to be sacrificed it should be drawn also from virgin quadrupeds or birds, but before offering the oblation, say:

May this Sacrifice which we find it proper to offer unto ye, noble and lofty Beings, be agreeable and pleasing unto your desires; be ye ready to obey us, and ye shall receive greater ones.

Then perfume and sprinkle it according to the rules of Art.

When it is necessary, with all the proper Ceremonies, to make Sacrifices of fire, they should be made of wood which hath some quality referring especially unto the Spirits invoked; as juniper or pine unto the Spirits of Saturn; box, or oak, unto those of Jupiter; cornel, or cedar, unto those of Mars; laurel unto those of the Sun; myrtle unto those of Venus; hazel unto those of Mercury; and willow unto those of the Moon.

But when we make sacrifices of food and drink, everything necessary should be prepared without the Circle, and the meats should be covered with some fine clean cloth, and have also a clean white cloth spread beneath them; with new bread and good and sparkling wine, but in all things those which refer to the nature of the Planet. Animals, such as fowls or pigeons, should be roasted. Especially shouldst thou have a vessel of clear and pure fountain water, and before thou enterest into the Circle, thou shalt summon the Spirits by their proper Names, or at least those chief among them, saying:

In whatsoever place ye may be, ye Spirits, who are invited to this feast, come ye and be ready to receive our offerings, presents, and sacrifices, and ye shall have hereafter yet more agreeable oblations.

First perfume the room by burning Incense therein, and sprinkle the viands with exorcised Water; then commence to conjure the Spirits until they shall come.

This is the manner of making sacrifices in all arts and operations wherein it is necessary, and acting thus, the Spirits will be prompt to serve thee.

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Conclusion

HERE endeth our "Key," the which if thou thoroughly instillest into thy memory, thou shalt be able, if it pleaseth thee, even to fly with the wings of the wind. But if thou takest little heed hereof, and despiseth this Book, never shalt thou attain unto the desired end in any Magical experiment or operation whatsoever.

For in this Book is comprised all science of Magical Art, and it should be strictly kept by thee. And hereunto is the end of our "Key," in the Name of God the righteous, the merciful, and the eternal, Who liveth and reigneth throughout the Ages. Amen.

THE END OF THE KEY OF SOLOMON THE KING.

ANCIENT FRAGMENT OF THE KEY OF SOLOMON.

Translated From The Hebrew By Eliphaz Levi; And Given In His "Philosophie Occulte." – Serie II, Page 136.

I will now give unto thee the Key of the Kingdom of the Spirits.

This Key is the same as that of the Mysterious Numbers of Yetzirah. 84

The Spirits are governed by the natural and universal Hierarchy of things.

Thrice command Three through the medium of Three.

There are the Spirits of Above, those of Below, and those of the Center; then if thou investest the Sacred Ladder, if thou descendest instead of ascending, thou wilt discover the Counter-Hierarchy of the Shells, or of the Dead Spirits.

Know thou only that the Principalities of Heaven, the Virtues, and the Powers, are not Persons, but dignities.

They are the Degrees of the Sacred Ladder upon which the Spirits ascend and descend.

Michael, Gabriel, Raphael, and the others, are not Names but Titles.

The First of the Numbers is the Unity.

The First of the Divine Conceptions called the Sephiroth is Kether or the Crown.

The First Category of the Spirits is that of Chaioth Ha-Qadesh or the Intelligences of the Divine Tetragram, whose Letters are symbolized by the Mysterious Animals in the Prophecy of Ezekiel.

Their empire is that of unity and synthesis. They correspond to the Intelligence.

They have for adversaries the Thamiel or Double-Headed Ones, the Demons of revolt and of anarchy, whose two Chiefs, ever at war with each other, are Satan and Moloch.

The Second Number is two; the Second Sephira is Chokmah or Wisdom.

The Spirits of Wisdom are the Auphanim, a Name which signifieth the Wheels, because all acts in Heaven like immense Wheels spangled with Stars. Their Empire is that of Harmony. They correspond to the Reason.

They have for Adversaries the Chaigidel, or the Shells which attach themselves to Material and Lying Appearances. Their Chief, or rather their Guide, for Evil Spirits obey no one, is Beelzebub, whose Name signifieth the God of Flies, because Flies haunt putrefying corpses.

The third Number is three. The third Sephira is Binah or Understanding.

The Spirits of Binah are Aralim, or the Strong. Their empire is the creation of ideas; they correspond to activity and energy of thought.

They have for adversaries the Satariel, or concealers, the Demons of absurdity, of intellectual inertia, and of Mystery. The Chief of the Satariel is Lucifuge, called falsely and by anti-phrase Lucifer (as the Eumenides, who are the Furies, are called in Greek the Gracious Ones.).

The fourth Number is four. The fourth Sephira is Gedulah or Chesed, Magnificence or Mercy.

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The Spirits of Gedulah are the Chaschmalim, or the Lucid Ones. Their empire is that of beneficence; they correspond to the imagination.

They have for adversaries the Gamchicoth or the Disturbers of Souls. The Chief or Guide of these Demons is Ashtaroth or Astarte, the impure Venus of the Syrians, whom they represent with the head of an ass or of a bull, and the breasts of a woman.

The fifth Number is five. The fifth Sephira is Geburah or Justice.

The Spirits of Geburah are the Seraphim, or the Spirits burning with zeal. Their empire is that of the chastisement of crimes. They correspond to the faculty of comparing and of choosing.

They have for adversaries the Golab or incindiaries, Genii of wrath and sedition, whose Chief is Asmodeus, whom they also call Samael the Black.

The sixth Number is six. The sixth Sephira is Tiphereth the Supreme Beauty.

The Spirits of Tiphereth are the Malachim, or the Kings. Their empire is that of the Universal Harmony. They correspond to the judgment.

They have for adversaries the Tagaririm, or Disputers, whose Chief is Belphegor.

The seventh Number is seven. The seventh Sephira is Netzach, or Victory.

The Spirits of Netzach are the Elohim or the Gods, that is to say the representatives of God. Their empire is that of progress and of life; they correspond to the Sensorium or to sensibility.

They have for adversaries the Harab-Serapel, or the Ravens of Death, whose Chief is Baal.

The eighth Number is eight. The eighth Sephira is Hod or eternal order.

The Spirits of Hod are the Beni Elohim or Sons of the Gods. Their empire is that of order; they correspond to the inner sense.

They have for adversaries the Samael or jugglers, whose Chief is Adramelech.

The ninth Number is nine. The ninth Sephira is Yesod, or the fundamental principle.

The Spirits of Yesod are the Cherubim or Angels, those powers which fecundate the earth, and which are represented in Hebrew symbolism under the form of bulls. Their empire is that of fecundity. They correspond to true ideas.

They have for adversaries the Gamaliel or obscene, whose Queen is Lilith, the Demon of debaucheries.

The tenth Number is ten. The tenth Sephira is Malkuth, or the kingdom of forms.

The Spirits of Malkuth are the Ischim, or the virile ones; they are the souls of the Saints whose Chief is Moses. (Let us not forget that it is Solomon who speaks.– Eliphaz Levi)

They have for adversaries the wicked ones who obey Nahema, the Demon of Impurity.

The wicked are symbolized by the five accursed nations whom Joshua was to destroy.

Joshua, or Jehoshua the Saviour, is a symbol of the Messiach.

His Name is composed of the letters of the Divine Tetragram changed into the Pentagram by the addition of the Letter Schin (see Figure 94).

Each letter of this Pentagram represents a power of good attacked by the five accursed nations.

For the real history of the people of God is the allegorical legend of Humanity.

The five accursed nations are:

1. The Amalekites or Aggressors;
2. The Geburim or Violent Ones;
3. The Raphaim or Cowards;
4. The Nephilim or Voluptuous Ones;
5. The Anakim or Anarchists.

The Anarchists are vanquished by the Yod, which is the Sceptre of the Father.

The Violent are vanquished by the HE, which is the Gentleness of the Mother.

The Cowards are vanquished by the Vau, which is the Sword of Michael, and Generation by travail and pain.

The Voluptuous are vanquished by the second HE, which is the painful bringing forth of the Mother.

Lastly, the Aggressors are vanquished by the Schin, which is the Fire of the Lord and the equilibrating Law of Justice.

The Princes of the Perverse Spirits are the False Gods whorm they adore.

Hell has then no other government than that fatal law which punishes perversity and corrects error, for the false Gods only exist in the false opinion of their adorers.

Baal, Belphegor, Moloch, Adramelech, have been the idols of the Syrians; idols without soul, idols now destroyed, and of whom the Name alone remaineth.

The True God hath vanquished all the Demons as Truth triumphs over Error. That is past in the opinions of men, and the Wars of Michael against Satan are the symbols of movement, and of the progress of Spirits.

The Devil is ever a God of refusal.

Accredited idolatries are religions in their time.

Superannuated idolatries are Superstitions and Sacrileges.

The Pantheon of Phantoms, which are then in vogue, is the Heaven of the Ignorant.

The Receptacle of Phantoms, whom Folly even wisheth for no longer, is the Hell.

But all this existeth only in the Imagination of the Vulgar.

For the wise, Heaven is the Supreme Reason, and Hell is Folly.

But it must be understood that we here employ the word Heaven in the Mystical sense which we give it in opposing to it the word Hell.

In order to evoke Phantoms it is sufficient to intoxicate oneself or to render oneself mad; for Phantoms are ever the companions of drunkenness and of vertigo.

The Phosphorus of the imagination, abandoned to all the caprices of over-excited and diseased nerves, fills itself with Monsters and absurd visions.

We can also arrive at hallucination by mingling together wakefulness and sleep by the graduated use of narcotics; but such actions are crimes against nature.

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Wisdom chaseth away Phantoms, and enables us to communicate with the Superior Spirits by the contemplation of the Laws of Nature and the study of the Holy Numbers.

(Here King Solomon addresseth himself to his son, Roboam):

Do thou, O my son Roboam, remember, that the fear of Adonai is only the beginning of Wisdom.

Keep and preserve those who have not understanding in the Fear of Adonai, which will give and will preserve unto thee my crown.

But learn to triumph thyself over Fear by Wisdom, and the Spirits will descend from Heaven to serve thee.

I, Solomon, thy father, King of Israel and of Palmyra, I have sought out and obtained in my lot the Holy Chokmah, which is the wisdom of Adonai.

And I have become King of the Spirits as well of Heaven as of Earth, Master of the Dwellers of the Air, and of the Living Souls of the Sea, because I was in possession of the Key of the Hidden Gates of Light.

I have done great things by the virtue of the Schema Hamphorasch, and by the Thirty-two Paths of Yetzirah.

Number, weight, and measure determine the form of things; the substance is one, and God createth it eternally.

Happy is he who comprehendeth the Letters and the Numbers.

The Letters are from the Numbers, and the Numbers from the Ideas, and the Ideas from the Forces, and the Forces from the Elohim. The Synthesis of the Elohim is the Schema.

The Schema is one, its columns are two, its power is three, its form is four, its reflection giveth eight, which multiplied by three giveth unto thee the twenty-four Thrones of Wisdom.

Upon each Throne reposeth a Crown with three Rays, each Ray beareth a Name, each Name is an Absolute Idea. There are Seventy-two Names upon the Twenty-four Crowns of the Schema.

Thou shalt write these Names upon Thirty-six Talismans, two upon each Talisman, one on each side.

Thou shalt divide these Talismans into four series of nine each, according to the number of the Letters of the Schema.

Upon the first Series thou shalt engrave the Letter Yod, symbolized by the Flowering Rod of Aaron.

Upon the second the Letter HE, symbolized by the Cup of Joseph.

Upon the third the Letter Vau, symbolized by the Sword of David my father.

And upon the fourth the HE final, symbolized by the Shekel of Gold.

These thirty-six Talismans will be a Book which will contain all the Secrets of Nature. And by their diverse combinations thou shalt make the Genii and Angels speak.

HERE ENDETH THE FRAGMENT OF THE KEY OF SOLOMON.

THE QABALISTICAL INVOCATION OF SOLOMON.

Given by Eliphaz Levi in "Rituel de la Haute Magie," Chapter xiii.

Powers of the Kingdom, be beneath my left foot, and within my right hand.

Glory and Eternity touch my shoulders, and guide me in the Paths of Victory.

Mercy and Justice be ye the Equilibrium and splendor of my life.

Understanding and Wisdom give unto me the Crown.

Spirits of Malkuth conduct me between the two columns whereon is supported the whole edifice of the Temple.

Angels of Netzach and of Hod strengthen me upon the Cubical Stone of Yesod.

O GEDULAHEL! O GEBURAHEL! O TIPHERETH!

BINAHEL, be Thou my Love!

RUACH CHOKMAHEL, be Thou my Light!

Be that which Thou art, and that which Thou willest to be, O KETHERIEL!

Ishim, assist me in the Name of SHADDAI.

Cherubim, be my strength in the Name of ADONAI.

Beni Elohim, be ye my brethren in the Name of the Son, and by the virtues of TZABAOTH.

Elohim, fight for me in the Name of TETRAGRAMMATON.

Malachim, protect me in the Name of YOD HE VAU HE. Seraphim, purify my love in the Name of ELOAH.

Chaschmalim, enlighten me with the splendors of ELOHI, and of SCHECHINAH.

Aralim, act ye; Auphanim, revolve and shine.

Chaioth Ha-Qadosch, cry aloud, speak, roar, and groan; Qadosch, Qadosch, Qadosch, SHADDAI, ADONAI, YOD CHAVAH, EHEIEH ASHER EHEIH!

Halelu-Yah! Halelu-Yah! Halelu-Yah. Amen.

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The Mystical Alphabets